

# BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER—OFFICE No. 4, CONGRESS-SQUARE, CONGRESS-STREET, BOSTON, MASS.

No 5.—VOL. VII.

SATURDAY, FEBRUARY 3, 1828.

Terms, \$3.00 a year, payable in 6 months. To Agents, every \$100 a year, if paid in advance. 11th copy gratis.

## MARINE BIBLE SOCIETY BOSTON AND ITS VICINITY.

Annual Report of the Directors, presented at the Annual Meeting, Nov. 13, 1821.

It cannot but be a grateful spectacle to every philanthropist, which is presented this day in the exertions made for the religious and moral benefit of seamen. So necessary to the intercourse of nations and the subsistence of commerce, so numerous and widely connected is this portion of the community, that what shall be useful to them diffuses a benefit over no small part of general society.

The efforts which have been made almost simultaneously in Great Britain and America to give religious instruction to seamen, in the ordinary method of communication, by preaching to them the gospel, constitute a new feature of modern benevolence. The distribution among them of the sacred scriptures is a part of that great system of measures, which Divine Providence is now employing for the moral renovation of the world. We may well consider it too late toologize the BIBLE. Our feeble praise needs not. Its triumphs are legibly stamped on the annals of every protestant nation. Its truth is read in the general history of mankind. It has a witness in every conscience. And where ever its pure light has penetrated, it has revealed the hidden iniquity of the human heart, discovered to man his accountability to his Maker, made him acquainted with the character and ways of God, and taught him the need and efficacy of a Savior's blood. It has pointed out Jesus of Nazareth, as the long promised Messiah, and guided the penitent to Him, as the way and the truth and the life.

What a difference has the possession and consultation of the BIBLE made between the nations of mankind! In the progress even of civilization it has exerted a salutary influence. But in the establishment of those institutions by which the sufferings of men are relieved—as hospitals and homes for the poor—or those by which public religious instruction is imparted, great indeed is the distinction. Practices, also, which have been a dishonor to humanity this Sacred Book has banished, wherever its influence has been felt. It has inspired, under the Divine blessing, new feelings and new hopes; directed its votaries in a new path, and opened to the eye of faith a new heaven and a new earth, wherein dwelleth righteousness.

Yet although for the sake of the BIBLE itself, it were needless to attempt its eulogy, the occasion of our present meeting, and the object of the society now assembled, seem to demand a consideration of the peculiar value of the blessed book to seamen. The very circumstance of their vocation itself, to go down to the sea in ships, of necessity prevents their enjoying the ordinary means of grace, which are the precious privilege of those who remain on land in Christian communities. Yet as all the value of these ordinances consists in their conformity to the truths revealed in the scriptures—and these very scriptures are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works,—so the actual possession and perusal of them may be, and often, even without other means, has been blessed to the production of the happiest effects. Hence, in the progress of genuine religion in the world, instances have not been wanting—many, they have been numerous—wherein the BIBLE alone has been made the instrument of conviction of sin, and conversion to God.

Would the young sailor cleanse his way, he is directed to the infallible Word of Life. Is he tempted—do the children of iniquity labor to seduce him from the path of duty and of safety? He is not left without instructions how to combat their wiles. He is taught that if he take the wings of the morning and dwell in the uttermost parts of the sea, even there he cannot go from the Spirit, nor flee from the presence of God. If he say, surely the darkness shall cover me—the darkness and the light are both alike to his Muler. In the piracies of the ocean do the sons of plunder and barbarity say, Come with us, let us lay wait for blood, let us lurk privily for the innocent,—we shall find all precious substance, we shall fill our houses with spoil—cast in thy lot among us, let us all have one purse:—in vain is the net spread in his sight. How can he do this great wickedness and sin against God?

Many an anxious parent, on bidding farewell to the young mariner bound to sea, has slipped a BIBLE or a TESTAMENT into his chest or bundle, and depended more on that silent monitor, than on all a father's or mother's exhortations. It has been done in the hope, that at some leisure moment, perhaps in some hour of despondency, on some desolate shore—his eye might meet some holy text, and his heart be affected with its burden. It has been done, perhaps secretly, because the youth had neglected the precious treasure, in hope that the providence of God may make it a blessing in the season of need—and such it has become!

Our Society was formed in order to induce seamen to interest themselves peculiarly in the distribution of the scriptures

among their own brethren. The Massachusetts Bible Society had for years been engaged in the noble work. But it was found that few comparatively of the seafaring class of the community had become members, while yet very many of this class were applicants for the bounty, and very frequently receiving it. Hence, when the Rev. Mr. STAFFORD of New York, and preacher to the seamen there, was journeying the last year on behalf of the American Bible Society, to excite to the establishment of auxiliary institutions, the favorable opportunity was seized, and this institution commenced. It was justly thought that, while the sea-faring community of England, her Admirals and Commanders, her Captains and Mariners were vying with each other in showing regard for the Bible—and our own fellow-citizens of New-York exerting themselves, with those of Charleston and Philadelphia, to do good to seamen; the inhabitants of Boston, which owes so much to commerce, should not be deficient in the work. It is not then from want of confidence in Societies already established, but from a desire to introduce more laborers into the field, that our Association has been founded.

Nor have the expectations of its friends been altogether disappointed. Though we cannot number our thousand members like the Marine Bible Society of New-York, yet several seamen have united cheerfully in our labors. And among them are those, who, applying for the bounty of the Society, have, on being told its object and efforts, and understanding its means of usefulness, enrolled themselves among its members and patrons. This is the more interesting from the fact, that the principal agent of this Society, during a distribution of between four and five hundred Bibles among Seamen on behalf of the Massachusetts Bible Society, obtained not a single subscriber, and but a most trifling amount of contribution to its funds; and yet, in the distribution of about half that number for the Marine Bible Society, such an interest has been excited in its behalf among seamen, that several are now members, and more than twenty times the former amount of contribution has been added from this quarter to its funds.

Our Society is by its constitution auxiliary to the AMERICAN BIBLE SOCIETY. An early application was therefore made to that respected and highly efficient institution, which has the prayers and shares the labors of so many in our country, for aid in commencing our work. With a promptitude and liberality, which do honor to their Board of Direction, two hundred copies of the Sacred Scriptures were immediately sent on for our use. These were of different size and price; giving the Directors of this Society, an opportunity of choosing among the editions published by the Parent Institution. Since this period 100 more have been sent for and purchased. The account then for the year is as follows:—200 Bibles presented by the American Bible Soc'y, 100 ordered since; 300 total received. Of these, now remain on hand, 13 octavo Bibles, 59 dodecimo, 72 in all—making the distribution, 228.

Though this number may appear small when compared with the annual circulation of the scriptures effected by other Societies; yet it is to be recollected that the above number of copies was distributed to voluntary applicants—not sought out, but themselves seeking to possess the Divine word. Had the wharves and boarding houses for Seamen, and the vessels entering our harbor or preparing to leave it been all visited—and in some places the indefatigable benevolence of the friends of the BIBLE has done as much—our Society, had it enjoyed the ability, might have increased the amount, in perhaps, a ten-fold ratio.

Yet, notwithstanding its infancy, and feeble means of doing good, the Society has not been unmindful of the duty of seeking its objects. A few months after its formation, when the United States' Ship Constitution was to leave this port for the Mediterranean, a committee of the Board of Directors was appointed to visit her, to ascertain the wants of the seamen, and to supply them with at least a Bible for every mess. Accordingly on the 30th of April this vessel was visited. Several gentlemen accompanied the Committee, and were gratified to find, that their views had been anticipated by the Parent Society—and the subject was also suggested to the Rev. Nathaniel E. Sloper, Secretary of the Port of London Society for promoting religion among seamen. This gentleman, whose zeal for the welfare of seamen is great, was requested to forward the design by application to the Committee of the British and Foreign Bible Society, but as yet no answer is received.

It has been frequently suggested, that one Bible should be placed on board every vessel—in a box designed for that purpose—for the use of the crew. But however excellent this plan undoubtedly is, there appears a number of reasons for desiring that each individual seaman should also possess a copy. Except one read aloud to a crew, which cannot often occur, one Bible will hardly suffice a ship's company. Let it rather be our aim, that no one sailor be left destitute of a book he can call his own, and use constantly as such.

Too late indeed it is to question whether seamen can be benefitted by these and other labors for their good. They have already received a benefit. Documents in evidence of this are numerous. They are not that degraded, outcast race of men, which long neglect would almost seem to have stamped them. The vice of profanity is evidently declining, and with it Sabbath breaking and intemper-

ance. Vessels are known in which no oath is heard—in which devotion is expressed to God in morning and evening services of prayer and praise, with reading of the Holy Scriptures. With the concurrence of an owner, a whole voyage was not long since effected in this manner, and the ship's company resembled a well ordered family. The respected President of this Society, than whom no individual in our country, perhaps not in the world, has had a longer and wider intercourse with seamen, has been pleased to express his decided opinion, that the character of our seamen is rising.

U. S. Frigate Constitution,  
Boston Harbor, May 5, 1821.

The Ward-room Officers of the Constitution, return their sincere and grateful thanks for the kind attention of the Boston Marine Bible Society, in presenting them with so splendid a copy of the Holy Scriptures. They will preserve it with the greatest care, and ever consider it as a mark of the esteem of that honorable Society to whom they beg leave to offer their best wishes.

The other, under date of May 9th, from on board the Ship, was as follows:

Dear Sir,—The Midshipmen of this ship, acknowledge with much pleasure the receipt of a copy of the Holy Scriptures presented by the Marine Bible Society of Boston and its vicinity.

In returning their unfeigned thanks for this proof of esteem, (for which they will ever feel grateful,) allow them to express a wish, through you, to the Society you have the honour to represent: that they may receive that encouragement to support an institution, extensive in its views, and glorious in its end, which they so justly merit—and permit us to add our sincere desires that your undertakings may reap the reward which they deserve.

I have the honour to be, in behalf of my brother Officers, your obedient humble servant,

John MARSTON Jr.

Some expences have occurred, incidental to the first establishment of a Society. One of these was for printing the Constitution and Address, read at the first meeting, of which several copies have been distributed, and several remain still on hand. A Certificate of membership has been likewise prepared, containing a well engraved vignette, representing the compassionate Savior, on approaching the vessel of His astonished disciples upon the water, reaching His hand to Peter, at his cry of 'Lord, save me.' The subject was thought impressive, as respects a seaman, and not unappropriate therefore to our Society.

In the distribution, as it not unfrequently happens that applications are made by individuals just going to sea, and wholly destitute of money, Bibles have been intrusted to seamen for their voyage, or for an indefinite time, until they can collect and spare the amount. This practice has given opportunity of noticing several instances of conscientious fidelity, exceedingly honourable to the seamen concerned. Sometimes a year has intervened, and a partial or entire payment then made for a copy. In this case the habit is of far greater value than its result.

Beside the English Bibles specified above, in the course of the past year opportunity has offered of distributing three German Bibles, one French Bible, an Italian Testament, and six Spanish Testaments, procured by the obliging agency of JOHN TAPPAN, Esq. Treasurer of the MASSACHUSETTS BIBLE SOCIETY. The necessity for an occasional supply of Bibles and Testaments in these and other foreign languages, induced the Directors to resolve that, when the funds might permit, Bibles and Testaments in foreign languages should be procured for the deposit, in order to meet that necessity. This vote was communicated to the Corresponding Secretary of the American Bible Society—and the subject was also suggested to the Rev. Nathaniel E. Sloper, Secretary of the Port of London Society for promoting religion among seamen. This gentleman, whose zeal for the welfare of seamen is great, was requested to forward the design by application to the Committee of the British and Foreign Bible Society, but as yet no answer is received.

It has been frequently suggested, that one Bible should be placed on board every vessel—in a box designed for that purpose—for the use of the crew. But however excellent this plan undoubtedly is, there appears a number of reasons for desiring that each individual seaman should also possess a copy. Except one read aloud to a crew, which cannot often occur, one Bible will hardly suffice a ship's company. Let it rather be our aim, that no one sailor be left destitute of a book he can call his own, and use constantly as such.

Too late indeed it is to question whether seamen can be benefitted by these and other labors for their good. They have already received a benefit. Documents in evidence of this are numerous. They are not that degraded, outcast race of men, which long neglect would almost seem to have stamped them. The vice of profanity is evidently declining, and with it Sabbath breaking and intemper-

ance. Vessels are known in which no oath is heard—in which devotion is expressed to God in morning and evening services of prayer and praise, with reading of the Holy Scriptures. With the concurrence of an owner, a whole voyage was not long since effected in this manner, and the ship's company resembled a well ordered family. The respected President of this Society, than whom no individual in our country, perhaps not in the world, has had a longer and wider intercourse with seamen, has been pleased to express his decided opinion, that the character of our seamen is rising.

The prospects, then, of this Society are as encouraging, as its field is important.

The Ward-room Officers of the Constitution, return their sincere and grateful thanks for the kind attention of the Boston Marine Bible Society, in presenting them with so splendid a copy of the Holy Scriptures. They will preserve it with the greatest care, and ever consider it as a mark of the esteem of that honorable Society to whom they beg leave to offer their best wishes.

On behalf of the Executive Committee,

WILLIAM JENKS, Chairman.

OFFICERS OF THE SOCIETY.

Hon. WILLIAM GRAY, Esq. President.

JONATHAN AMORY, Vice Presidents.

REV. WILLIAM JENKS, Corresponding Sec'y.

REV. WILLIAM MARSTON, Recording Sec'y.

MR. EBENEZER PARKER, Treasurer.

MR. HENRY J. OLIVER, Auditor.

MANAGERS.

REV. CHARLES LOWELL, WARREN FAY, FRANCIS PARKMAN, HENRY WARE, JR., JOHN G. PALFREY, BENJ. B. WISNER, MOSES J. H. ADAMS, MATTHEW BRIDGE, WILLIAM BROWN, JOSIAH CALLE, NATHANIEL CURTIS, L. P. GROSBY, HENRY HOLMES, THOMAS LORD, ABRAHAM MILLER, G. ODIORNE, ABNER PHELPS, WILLIAM ROSES, JONATHAS THAYER, WILLIAM THURSTON, SAMUEL TRAIN, THOMAS VOSE, FRANCIS WATTS, JOHN WOOD.

## NEW-YORK BETHEL UNION.

[In the 3d No. of our present Volume, we gave the interesting Report of this institution, presented at their late public meeting. The following is one of the Speeches delivered on that occasion:

The Rev. Dr. MILNOR rose to second the motion of his respected fellow citizen who had preceeded him. After the excellent report, to which the meeting had listened, and the interesting address of the gentleman who made the motion for its acceptance, and with the expectation of being followed by able speakers than himself, he should be brief in the observations he had to offer. He congratulated Christians, the immediate civil community, of which we are a part, and our country at large, on the establishment and success of the BETHEL UNION. He had frequently (he said) had the pleasure of meeting the worthy presiding officer, whom he now addressed, at many cheering anniversaries of Bible Societies, Sunday School Associations, and other benevolent institutions; but he had never met him with greater satisfaction than on the present occasion. He considered the report which had been read as one of the most interesting documents he had ever heard. It was indeed a glorious sight to behold a class of men, hitherto almost entirely excluded from a participation of the means of grace, and the opportunities for moral improvement enjoyed by others, invited to a sanctuary of God specially provided for their use, and to orderly and well-conducted meetings for social worship on shipboard; to see them furnished with the sacred Scriptures, and many auxiliary means of instruction, conducted to the alter of their Redeemer, and affectionately called upon to devote themselves to his service. Sir, said Dr. M., the situation of this portion of our fellow men has of necessity been, and must be, peculiar. The sailor's home is on the deep. Seldom does he there enjoy the privileges of social worship, of religious reading, of virtuous association. Every thing at sea is calculated to demoralize his feelings, vitiate his habits, and estrange him from his God. When arrived in port, where he has hitherto been his opportunities for improvement, if inclined to be religiously instructed? Should he be desirous of attending the duties of public worship, where could he go? The arrangements of most of our churches admit of but small accommodation for strangers, and the dress and manners of the common sailor are not very likely to obtain for him other than a cold reception, perhaps an unkind repulse. It appeared, indeed, till lately, as if, by common consent, seamen were considered as destined to remain for ever without the pale of the christian church. If the whole Christian community had not passed upon them a sentence of proscription, they seemed to agree in considering them as utterly incorrigible. As there was little encouragement for seamen to make advances towards an association with the religious world, so none were made towards them. As soon as they arrived in port, temptations to debauchery and vice at once proposed themselves, in forms well adapted to their previous inclinations and habits, and no friendly counsellor was at hand to interpose a word of Christian caution and advice. Is it surprising under such circumstances, that as

Christian hymns will occupy the place of lewd ballads, religious tracts that of profane jest-books, and no honest-hearted tar will be ashamed to be seen with the Bible in his hands. Their topics of conversation will be changed. Instead of relating to each other the revelries and dabocheries in which they had spent their hard earnings at the last port, and looking forward with delight to the new scenes of profligacy and vice in which they are to be engaged at the next, they will be found descending on the happy Bethel meetings they have attended, on the pious addresses to which they have listened, on the earnest and devout supplications to Heaven in which they have united, and contemplating with delight a fresh engagement in these exercises at the port to which, under God's blessing, they will soon be wafted. I am not so fanciful as to imagine that all these benefits are about to be realized in a day. But whenever these laudable associations shall have but in part accomplished their benign objects, the character of the profession of seamanship will present itself in a new aspect before the public. Hitherto it has been deservedly considered as an occupation of all others the most dangerous to the morals of youth. What agony has seized the breast of a fond and affectionate mother, on hearing from her child the first intimation of his disposition towards a sea-faring life! how immediate her impression of its being the offspring of bad propensities in him, and how distressing her fears of the dreadful consequences of gratifying his wishes! If she possess a pious heart, how afflicting the thought of being the agent in placing a beloved son out of the ordinary means of grace, of sending him into associations where the only use he will make of his knowledge of God, will be to blaspheme his holy name, and where he will be sure to forget, though surrounded with danger, all the interests that lie beyond this transitory state.—Your measures are calculated to remove these apprehensions, and to make the necessary and useful occupation of the seaman as unobjectionable as any other. There is no better method to make any person respectable, than to inspire its functionaries with self respect. Let seamen no longer be considered as outcasts from society. Let them be taken by the hand as friends. Remove the deplorable ignorance of spiritual things, under which so many of them labor. Let them know they have a common interest with you in the great scheme of Gospel mercy.—Make them sensible that they are accountable beings—that there is a Heaven and a Hell—that they have souls which are to be forever happy in the one, or miserable in the other, and that there is a glorious Saviour to whom they may look for life and salvation. Then objections to put children to this employment will cease, and pious parents will commit them to the care and guardianship of a merciful Providence, feeling but little more apprehension for them when tossing on the billows, than when resting beneath the domestic roof. But great as are the incidental advantages likely to follow the success of your institution, and others of a like character, they are but secondary to the principal design. I rejoice that while other charitable societies are engaged in relieving the sufferings of the body, the exalted aim of yours is to save the soul. I pray God to continue his blessing on your exertions, and with pleasure second the resolution for the adoption of the report.

#### DOMESTIC MISSIONS.

*Extract from the twenty-third Annual Narrative of Missions, performed under the direction of the Trustees of the Missionary Society of Connecticut, principally in 1821.*

The number of Missionaries acting under a commission from the Trustees, during the period embraced in this narrative, is forty-two. These have labored in the states of Vermont, New-York, Pennsylvania, Ohio, Virginia, Kentucky, Indiana, Illinois, and Missouri. That this Narrative may not be too much extended, but few extracts will be made from the respective journals.

For several years past, the Narrative, published by the Trustees, has exhibited a view of missionary labor, in a geographical order. In the present, the Missionaries will be noticed alphabetically. From several of the Missionaries, journals have been received since this account was prepared for publication, a statement of whose labors will be presented to the public in the Narrative of next year.

1. The Rev. Daniel C. Banks removed from this State a few years since, and was settled at Louisville, Ken. with encouraging prospects. In consequence of the introduction of Anti-trinitarian sentiments, he was removed to Henderson, in the same state, where he instructs a school, and preaches part of the time. He has not been able to perform more than one month of missionary labor, which was in the state of Indiana. He gathered one church, united several others formed by preceding missionaries, and found their labor to have had a distinguished blessing.

2. The Rev. Alfred H. Bettis has a parochial charge at Brownsville, New-Connecticut, and has been able to perform only a short tour of Missionary duty. He charged but three weeks labor, in which are included five Sabbath. He visited a number of settlements; preached 22 sermons; visited schools and families; and administered the Lord's supper to a small church in Dover, which had not enjoyed the ordinance for three years.

3. The Rev. William Boies spent six weeks in the service of the Society in Washington and Morgan counties, on the river Muskingum, state of Ohio. He observes, "Attention to the concerns of eternity has increased much, the past year, in this region. Since my arrival, in July, 1819, the church at Waterford, and its branches at Roxbury and Wooster have increased from 40 to nearly 120 members." He speaks very feelingly of the evils arising from incompetent and erroneous teachers.

4. The Rev. Alvan Coe resides at Venice, on Sandusky Bay, and has the charge of an Indian school of about 20 pupils, under the care of the Western Missionary Society at Pittsburg. He has repeatedly traversed the frontier settlements, and visited, as a Missionary, many families and villages very destitute of religious instruction. "From June, 1820, to Sept. 1821, he performed 53 weeks' missionary labor, preached 167 times, attended 19 meetings for prayer and conference, admitted 9 persons to church privileges, administered the

Lord's Supper 6 times, and baptized 13 children."

5. The Rev. Giles H. Cowles is very useful in visiting the infant settlements, strengthening the feeble churches, assisting at ecclesiastical councils, and encouraging the people to maintain the ordinances of the gospel. He observes, "I am always kindly received in the settlements which I visit, and the people are generally as desirous of, and thankful for missionary labor as they have ever been in years past. And as many of the settlements are new, weak, and divided, they must, for years to come, be chiefly supplied by Missionaries. And it is by their occasional labors and visits, that the friends of religion, in many settlements, are encouraged to persevere in maintaining public worship, steadily on the Sabbath, which, otherwise, would in many places, be wholly neglected."

6. The Rev. Nathan B. Derow, who labored steadily in Vienna and Fowler, in New-Connecticut, has performed 19 weeks' missionary service; during which time he visited many places in his vicinity, and at a distance, travelled 1430 miles, preached 122 times, and administered the ordinances of the gospel as occasion required. He speaks with much feeling of the efforts of errant teachers, and of the great usefulness of able and faithful ministers of Christ.

7. The Rev. William Fisher having a charge at Meredith, state of New-York, labored five weeks as a Missionary on the head waters of the Delaware and Susquehanna rivers. He represents that region of country as very destitute of religious instruction, and as a necessary consequence, that immorality and error great abound.

8. The Rev. Salmon Giddings, who is employed most of his time at St. Louis, travelled as a Missionary about 7 weeks, in the states of Missouri and Illinois. He organized one church of 41, and another of 9 members. He observes, "God is blessing the means of grace through these western states, and I presume there is no part of America where the people are so poor, take them as a body, as any that need the gospel more." "There are but five energymen to supply fifteen churches, dispersed over a tract of country, 250 miles square."

9. The Rev. William R. Gould resides in Galipolis, and has performed 13 weeks' Missionary service. He travelled considerable distances up and down the river Ohio, and visited, repeatedly, various settlements in the states of Ohio and Virginia. He speaks of an increasing attention to the interests of religion, in that quarter, generally, and of a pleasing work of divine grace among the people of his pastoral charge.

10 and 11. The Rev. Messrs. Daniel Gould and Edward Hollister commenced a missionary tour from the vicinity of Boston, Sept. 26th, 1820, & crossed the Mississippi near St. Louis, Dec. 28th; having travelled on horseback, 1450 miles. They have been employed laboriously in that thinly settled country, often visiting the small and distant settlements, preaching, distributing tracts, and calling on families as they were able. Their labours were received with much gratitude, with many solicitations for their continuance, and with evident tokens of the divine blessing. Mr. Gould's health has been poor, yet, by the mercy of God, he has been preserved, through an unhealthy season, from severe sickness. Mr. Gould has been principally in Illinois, and Mr. Hollister in Missouri. The latter visited most of the settlements on the Misssouri river. He found some settlements formed under the Spanish government, of many years standing, which have been almost entirely destitute of any literary or gospel instruction. In November last, Mr. Gould left Illinois, on account of ill health, and is now, it is supposed, in North Carolina.

12. The Rev. William Hanford, who is settled at Hudson, Ohio, has been employed 21 weeks in the service of the Society. His health in consequence of long and severe labour in the missionary cause, is feeble. Yet in this period, he travelled extensively, visiting the infant congregations and churches in that region, assisting his brethren in the ministry, as well as visiting new and destitute settlements, to preach and administer the ordinances of the gospel.

13. The Rev. Oliver Hill resides at Great-Bend, on the Susquehanna, and labors, as a Missionary, as much time as he can leave his own people. He writes, "I do not remember that I have ever spent 18 weeks in one year on a mission so agreeably as in the year past. In general, I have travelled over the same ground several times; and I think that I have not, in any preceding year, witnessed so great attention to the preaching word, and to private conversation. In Hartford, Lawsville, Wysox, Towanda, Orwell, Warren and Pike have been revivals of religion the past year. Several other places in this region have not been wholly neglected by the Holy Spirit." His labours have been in the counties of Broome, Susquehanna and Bradford, Pennsylvania; and Tioga, New-York; principally in the two former.

14. The Rev. Hezekiah Hull has been for some time in the states of Mississippi and Louisiana. At the time of his last communication, dated at Natchez, Dec. 30th, 1820, he had just engaged in the service of the Mississippi Missionary Society, and is probably now employed in procuring funds for that institution, in exploring the country to procure the requisite information for missionary labour, and in preaching the gospel as he has opportunity.

15. The Rev. Luther Humphrey has performed 15 weeks' missionary labour, in New-Connecticut. He says, "The labours of missionaries have been, in some places, signalized blessed. The Lord has been pleased to pour out his Holy Spirit, which has caused the hearts of his people to rejoice, while sinners have been excited to flee from the wrath to come. Burton and Clarendon, the two towns where I am settled, have experienced a shower of divine grace, and between 20 and 30 have been hopefully brought to repentance."

16. The Rev. Ahab Jinks of Dayton, Ohio, spent but a short time in the missionary service. His time has been occupied by the peculiar circumstances of his people. He observes, in a letter of November last, "It has been extremely sickly in every part of the Miami country, and in many other parts of this state, Kentucky, and Indiana. Thousands in this and the neighboring states have gone to their long home, and of this number, a great proportion from New-England."

17. The Rev. Ebenezer Kingsbury, long a faithful labourer in the vineyard of his Lord, and for number of years past, employed for a part of the time in the service of the Society, has laboured in the destitute region on the head waters of the Susquehanna. Having a parochial charge at Harford, Pennsylvania, within the field of his missionary labours, he is intimately acquainted with the wants of the people, and can easily enter on missionary ground. His labors extended over five or six counties in Pennsylvania and New-York. At the publication of the last Narrative, Mr. Kingsbury's Journal for the year 1820 had not been received. Since that time he has transmitted his journal for that, and for a part of the succeeding year. In the former year he performed 20 weeks' missionary labour, preached 109 sermons, administered the ordinances frequently, as he had occasion, visited, counselled and comforted the feeble church, and labored to impress upon the people the worth of gospel institutions, as well as the necessity of a vital union to Christ. In 1821, he spent 26 weeks in the missionary service, generally, in the same territory, and in a similar manner, as the preceding year. A few of the towns were favoured with the special influences of the Spirit of grace, and the churches received pleasing acknowledgments. Mr. Kingsbury represents that portion of the country as in very great want of religious instruction. And from the thickness of the population, and other causes, little is to be expected but by Missionaries. "In the counties of Wayne, Pike and Tioga, containing a population of about 15,000, there is not a single regular minister."

The people were usually very attentive to the ministry of the word, and very grateful for assistance received from the Missionary Society.

18. The Rev. Jonathan Leavitt of Harpersfield, New-Connecticut, has labored 39 weeks in the service of the Society, in different parts of the state of Ohio, and the states adjacent. Having been on business to the city of New-York, he observes, "On my return, I came through the country on the Potowmack. This region is awfully destitute of religious instruction. In 120 miles, there is but one minister, (at Cumberland) and he thinks his stay there will be but short. In Hancock is a little church without a pastor. I mention their condition, in hope that some society may turn their attention to this valley of death. And that some suitable Missionaries may undertake to instruct these people. A task greater than to settle the gospel among the heathen."

19. The Rev. Amasa Loomis, having a pastoral charge at Painsville, New-Connecticut, has spent 21 weeks in the missionary service. He observes, that the effects of the religious revivals on the Reserve, in the preceding year, are very favorable: & that, during the past year, Euclid, Madison, Austburg, and some other places have been favored with the gracious visitations of the divine Spirit. The efforts of errant and false teachers are great, but the influence of truth appears to be steadily increasing.

20. The Rev. Elihu Mason, who has a pastoral charge at Mount-Morris, state of New-York, labored 16 weeks in the counties of Ontario & Genesee. The new places which he visited were highly gratified with some enjoyment of gospel privileges. In Gainsville there has been a special work of divine grace. In his journal of Feb. 11th, he writes, "I admitted into the church 18 young people by profession, the most of whom received baptism: 48 is about the number of hopeful converts."

21. The Rev. John Matthews spent 14 weeks in the service of the society, mostly in Missouri, with occasional journeys in Illinois. In the new and thinly settled country in which he labored, he usually preached to small assemblies, yet, at large as could be expected. At St. Charles, May 6th, he and another Missionary admitted to a small church, three members by profession, and five by recommendation, administered the Lord's supper, and baptized five children. There were 30 communicants. He writes, "These things, on your mountain of Zion, would appear small; but to us, who labor, comparatively on the rock, they are times of refreshing indeed."

22. In the fall of the year 1820, the Rev. Hezekiah May, received a commission to labor in the northern counties of Pennsylvania, and the adjacent counties in New-York. No returns have been received from him, and the Trustees are not informed whether he has performed any missionary labor or not.

23. The Rev. Justin Parsons has been employed as a Missionary 26 weeks, in the northern and least improved parts of Vermont. He took great pains to settle existing difficulties in destitute churches, to reconcile offended brethren, and to prepare the way for the stated administration of gospel ordinances in places where they were little enjoyed. In these important labors he was eminently successful. He received 53 members to different churches, and saw numbers of immortal souls, through his instrumentality, turned, apparently, from sin to righteousness.

24. The Rev. Caleb Pitkin has labored 23 weeks in the southern part of the Western Reserve. He thinks important benefits have resulted from a religious visiting of congregations, churches, and families, by two Missionaries in company; particularly in animating Christian professors to increased activity and faithfulness in the divine life. He says of the town of Randolph, "Within a short time there have been in this place about a dozen hopeful conversions, and the work is still going on." He adds, "In the towns which I have last visited, the Lord is manifestly working for the salvation of sinners, and the edification of his people. From several other towns I have just heard that the work is progressing."

25. The Rev. David C. Pector, in October last, soon after leaving the Theological Seminary at Andover, commenced a Missionary tour to the western and southwestern parts of the United States, having been previously ordained as an Evangelist. No information has been received from him since he left Geneva, state of New-York.

26. The Rev. Isaac Reed, having a parochial charge at Nicholasville, Kentucky, has performed 8 weeks' missionary labor. He deplores, with deep feeling, the low state of religion in the region which he visited. He attended periodical catechisms in families, to instruct parents and children in the Shorter Catechism. He says, "Many persons in these parts do not know a word of the ten commandments. And some have told me they knew not that God had ever given any commandments."

27. The Rev. Abraham Scott has labored 14 weeks in the service of the Society, in New-Connecticut, and in the counties southward of that tract. He believes the influence of Christianity, in the field of his labors, to be gradually increasing, and that most persons feel themselves obliged to pay it a decent respect. A state of things which could not be said to exist some years since, and which he considers attributable, chiefly, to the divine blessing on missionary laborers.

28. The Rev. John Seward, during the year past, performed, on the Reserve, 16 weeks' missionary service. He travelled extensively, and visited the infant churches and new settlements, at which he found the most urgent calls for his attention. He observes, in a letter of November last, "We think that the prospects of this country, in a religious point of view, are, on the whole, encouraging. There has been some unusual attention to religion in several places, for several months. We are looking, and I hope waiting, for a still more copious shower of divine grace. I can truly say that laborers in this part of the gospel vineyard are now much more needed, than they were ten years ago, this day, when, weary and solitary, I first entered the town, (Aurora,) where I now reside."

29. The Rev. Israel Shaler has labored as a Missionary, in New-Connecticut, 17 weeks. He preached much, visited families and schools, and administered the ordinances of the gospel as he found occasion.

30. The Rev. David M. Smith, who is connected with a church at Lewiston, New-York, has performed 12 weeks' missionary service. He speaks much of the prevalence of error, and of the great want of able and faithful ministers. He says, "There are within the bounds of Ningara Presbytery between forty and fifty churches, and but six ministers, including one Missionary among the Indians, to supply them all."

31. The Rev. Eli Smith, residing at Frankfort, Kentucky, has labored in the employment of the Trustees, 21 weeks. He speaks of the efforts of erroneous teachers as the greatest obstacle to the Christian cause, in the region in which he has labored. In the train of error, vice always follows.

32. The Rev. Noah Smith, after leaving the Theological Seminary at Andover, last fall, and being ordained as an Evangelist, was commissioned to visit the western and southwestern states as a Missionary. Having reached Geneva, in the state of New-York, and being informed of the destitute situation of many places in that vicinity, he thought it his duty to labor in that region instead of going further. He accordingly applied for permission to remain there, and pursuant to his request a commission was sent to him.

33. The Rev. John Spencer has labored on the Holland Purchase, New-York, 39 weeks, or 273 days. In which time he preached 296 times. The settlements which he visited are generally new, yet many of them are numerous and increasing. Many of the inhabitants are very desirous of enjoying the stated ordinances of the gospel, but on account of the present embarrassments of a great portion of the people, and the difficulty of procur-

ing competent religious teachers, they must remain to a great degree, destitute, unless missionaries aid continue to be afforded them. This privilege they seem to appreciate, and often express their grateful acknowledgments. Mr. Spencer's labors have had the divine blessing, particularly in producing an increased regard to religious institutions and a stronger sense of the importance of the appointed means of grace.

34. The Rev. Randolph Stone, performed only 4 weeks' missionary labour on the Western Reserve. He was absent from the missionary field, several months, in Pennsylvania & New-England. He is settled for a part of the time in Morgan.

35. The Rev. Lot B. Sullivan has labored 26 weeks in the northern and western parts of New-Connecticut, principally in the county of Huron. He speaks of the prevalence of general stupidity respecting divine things. Yet, in a few places, there seemed to be some tokens of the influences of the Holy Spirit; and, in general, of a gradually increasing sense of the importance of the ordinances of the gospel.

36. The Rev. Matthew Taylor has been employed 29 weeks in the central part of the state of Ohio. He speaks of various religious errors that are advocated with much zeal, forming powerful obstacles to the progress of divine truth. Still, he thinks there is an increasing activity and confidence in the friends of righteousness. And, while it pleases God to increase their fidelity and prayer, they are encouraged to hope that he will remember their wants in the greatness of his mercy.

37. The Rev. Jesse Townsend has performed 39 weeks' missionary labor in the state of Illinois. The peculiarly scattered state of the inhabitants rendered it difficult for him often to convene enough for public worship, except on the Sabbath. He spent much time in visiting families, and instructing them in the truths and duties of religion. He succeeded in establishing several Sabbath Schools, which were prosperous. He labored to prepare the way for the future establishment of congregations and churches. He distributed a number of Bibles and Tracts, which were very thankfully received. With a population of 55,000 souls, and rapidly increasing, he is the only Presbyterian minister in the state. And there are very few of any other description. The leading characters of the state, as well as the people generally, appreciate the value of missionary laborers, and are very desirous to have them continued and increased.

38. The Rev. Joseph Treat has labored in New-Connecticut 21 weeks. By taking pains to have religious meetings at such times as would least interfere with the customary labors of the people, he often collected a good number for public worship, on week days, and in the busy season. He says, in a letter of September last, "Your Missionaries on the Reserve have had nothing very special to encourage them this summer, though of late, their prospects are more encouraging. There are tokens of the divine presence in several of our churches."

39. For an account of the Rev. Lyman Whiting, the Trustees refer to what is contained in this Narrative respecting the Rev. David C. Proctor, who left Hartford in company with Mr. Whiting, their commissions being similar.

(To be concluded next week.)

*From the Charleston, (S. C.) Intelligencer.*

#### SATAN HIS OWN ENEMY.

Mr. Editor.—Permit me to give you an account of certain circumstances, which occurred in \*\*\*\*\* Massachusetts, during a late powerful revival of religion in that place. These circumstances conspire to exhibit at once the power of God, and the malignity, as well as *powerlessness* of Satan, when he who "rules in heaven and earth," is pleased to assert his prerogative. Nay, they conspire to prove that God can make Satan and his agents defeat their own designs, and can make them instrumental in promoting his own glory, which their hearts hate.

It was the 4th of July, 1821, that the adversary had selected as the day on which he was to stake an open and undisguised attack upon the work of God. Already he had lost many faithful subjects, but had hitherto manifested his hostility by employing the tongue of slander—by circulating in the real spirit of stratagem, reports equally insidious and infamous against the character of the Rev. Mr. N\*\*\*\*\* the servant of God.

By the latter part of June, appearances seemed to promise a rich harvest of converted souls. This was to be the day on which he was to stake an open and undisguised attack upon the work of God. Already he had lost many faithful subjects, but had hitherto manifested his hostility by employing the tongue of slander—by circulating in the real spirit of stratagem, reports equally insidious and infamous against the character of the Rev. Mr. N\*\*\*\*\* the servant of God.

were its most violent opposers, have since become its warmest friends. When they came forward to relate to the Church what the Lord had done for their souls, they declared that for years, they had rested their immortal interests upon this sandy foundation. They also declared that they were brought by the grace of God to see themselves without a resting place, and to fly to the arms of a sin-hating and sin-pardoning God. Many of this character have renounced their former sentiments, and embraced the distinguishing doctrines of the Cross. The same is true respecting advocates for this doctrine in other places.

In a letter from a friend in Westmoreland, I have the following account; speaking of the present awakening there, it mentions a man, between 60 and 70 years of age, who had been a strong Universalist for many years, but is now fully convinced that foundation is of sand, and is wonderfully rejoicing, that, at the eleventh hour, in advanced life, he should be born from above. There is a small number, who have built their hopes of happiness on this airy foundation, in Westmoreland, who now begin to tremble. One young man in particular, of promising talents, who had embraced the same doctrine, having been brought to see his danger, and the slippery places on which he was standing, has now, he hopes, found a Saviour.

In a plain and familiar manner, the letter states, "He related to me the struggles, which he had in renouncing this bewildering and dangerous doctrine. At one time, as he expresses it, he became mad with his Bible, because he could not make it harmonize with his then opinion."

By a letter from a correspondent in Fitchburg, Mass. dated 19th inst, we learn there is a general excitement on religious subjects in that place. The writer states that "For some months past there has been a constantly increasing attention to religion; a few in different parts of the town have obtained hope. Meetings are increasingly full. Such a moment of solemn stillness and apparently earnest prayer, I never witnessed elsewhere. We dare not say we have a revival; we dare not say we have not. What will be, God only knows. I do not know one who is not more thoughtful than usual, and I do not know but few, who seem very pungently convinced."

The revival continues in Temple adjoining Wilton. From 50 to 60 have hope, and it is thought to be increasing. At New-Ipswich the prospect is most interesting. How large the number what have hopes I do not know. I learn that 60 attended an inquiring meeting there, three weeks ago. I have not heard directly since, except that it is spreading into every part of the town. Wilton remains much as it was in the summer."

## BOSTON RECORDER.

SATURDAY, FEBRUARY 2, 1822.

Domestic Missionary Society.

If this important Society has not yet acquired as much glory in its progress, as Gideon and his three hundred men acquired in the eyes of Israel, by their victory over the Midianites, it still displays a portion of the same spirit, that led the small but victorious band over Jordan, "faint though pursuing." It means, have been small from the beginning. The public have either not understood the object, or else have supposed that it might be better accomplished by some other institution of earlier date. It is not possible to conceive that a community so sensibly alive to the prosperity of Zion, as the Congregational Church of Massachusetts, and so ready to obey every call for help from other sections of the country, should be deaf to the intreaties of the destitute within her own bounds, through wilfulness. We are far more ready to believe, that the deficiency of their charity to this object is owing to the want of information, (though certainly much information has been circulated) than to the want of fervent sympathies in the sorrows of the distressed, or a disposition to afford relief to those who must perish without it.

There are other Societies which contemplate the same object, but not singly, nor even prominently. All other Missionary Societies in the State, except the Foreign Missionary Society, devote their income chiefly to the support of Missionaries in Maine, New Hampshire, Vermont, Rhode Island, and New-York. Those Societies were formed when the waste places of the church in Massachusetts, were few compared with their present number. Their principal object was originally, and is still very properly, to send the means of grace to the frontier settlements, or newly organized towns, where the population was at once too thin, and of too heterogeneous a character, to maintain the ordinances of the gospel without assistance. The amount of good already accomplished and hereafter to be accomplished by these Societies, is incalculable—they have not only retarded the natural progress of degeneracy, but multiplied those converts to righteousness who will swell the song of Moses and the Lamb forever. Their resources, however, have always been too small to admit of supporting a sufficient number of Missionaries to meet the calls from abroad, and at the same time render any considerable aid to feeble churches at home. Hence, these churches have been neglected, and their number has been constantly increasing—nor is it possible to predict where the evil will end, unless some efficient means are early adopted for its remedy.

It was for these reasons that the Domestic Missionary Society was formed in 1819, with the single object of aiding churches in Massachusetts, who were either too young or too infirm to support the gospel without such aid as it proposed to furnish. It was thought, very reasonably, that such a Society would possess greater efficiency, having so definite an object, than any other Society then in existence; that its officers would feel a greater share of responsibility, and the public at large, a deeper interest in its prosperity, on account of the limitation of its views to the spiritual wants of our own churches. It was not imagined, that any interference with other Societies would result from its operations, nor that any rivalry would be created; and no such interference or rivalry, has ever been complained of. Why then is the Domestic Missionary Society permitted to languish? Its importance acknowledged; support is pledged to it by the great body of the orthodox Clergy in the Commonwealth; and its feeble exertions have been crowned with signal success. Several churches (we do now not recollect the precise number) have been raised from the dust and cloathed with the garments of praise by its instrumentality; others are "rejoicing in hope," thro' the encouragements that have been held out to them by the very existence of such an institution; nor can they avoid the bitterness of disappointment, unless its treasury be replenished abundantly beyond what has been hitherto cast into it. These considerations cannot but be familiar to every clergyman, & to every reflecting private Christian;

& shall they be unheeded? Shall more than 50—one 6th part of the congregational churches in Massachusetts be suffered to fall a prey to divisions; to fatal errors; to the combined infidelity of wicked men & fallen spirits, when there is strength enough, and more than enough, in the whole body to preserve them alive? Fifty, or an hundred, or an hundred and fifty dollars a year for a few years, would enable most of these churches to support an able minister, who would build them up, and rejoice with them in green pastures, beside still waters. They need this encouragement, and they must have it, in order to bring their own energies into effort; they are disheartened, broken, and irresolute; they require the hands of their brethren to cheer them, as well as the prayers of their brethren to preserve them from annihilation. If some inquire, how came they into this state of weakness? We answer, by the same judgments of Heaven to which stronger churches are exposed, and under which they will inevitably fall, sooner or later, unless they are mindful of the Divine injunction—"Bear ye one another's burdens and so fulfil the law of Christ." There is no security for any of our churches unless they are ready to bear each other's infirmities; and those ministers, if such there are, who fear the consequences of bringing forward this subject before their congregations and urging it with all the vehemence its magnitude demands, ought to be well persuaded that their people are unable to give, and not merely unwilling: they ought to be sure that fifty, if not more, in different parts of the town have obtained hope. Meetings are increasingly full. Such a moment of solemn stillness and apparently earnest prayer, I never witnessed elsewhere. We dare not say we have a revival; we dare not say we have not. What will be, God only knows. I do not know one who is not more thoughtful than usual, and I do not know but few, who seem very pungently convinced."

The revival continues in Temple adjoining Wilton. From 50 to 60 have hope, and it is thought to be increasing. At New-Ipswich the prospect is most interesting. How large the number what have hopes I do not know. I learn that 60 attended an inquiring meeting there, three weeks ago. I have not heard directly since, except that it is spreading into every part of the town. Wilton remains much as it was in the summer."

## BOSTON RECORDER.

SATURDAY, FEBRUARY 2, 1822.

Domestic Missionary Society.

If this important Society has not yet acquired as much glory in its progress, as Gideon and his three hundred men acquired in the eyes of Israel, by their victory over the Midianites, it still displays a portion of the same spirit, that led the small but victorious band over Jordan, "faint though pursuing." It means, have been small from the beginning. The public have either not understood the object, or else have supposed that it might be better accomplished by some other institution of earlier date. It is not possible to conceive that a community so sensibly alive to the prosperity of Zion, as the Congregational Church of Massachusetts, and so ready to obey every call for help from other sections of the country, should be deaf to the intreaties of the destitute within her own bounds, through wilfulness. We are far more ready to believe, that the deficiency of their charity to this object is owing to the want of information, (though certainly much information has been circulated) than to the want of fervent sympathies in the sorrows of the distressed, or a disposition to afford relief to those who must perish without it.

There are other Societies which contemplate the same object, but not singly, nor even prominently. All other Missionary Societies in the State, except the Foreign Missionary Society, devote their income chiefly to the support of Missionaries in Maine, New Hampshire, Vermont, Rhode Island, and New-York. Those Societies were formed when the waste places of the church in Massachusetts, were few compared with their present number. Their principal object was originally, and is still very properly, to send the means of grace to the frontier settlements, or newly organized towns, where the population was at once too thin, and of too heterogeneous a character, to maintain the ordinances of the gospel without assistance. The amount of good already accomplished and hereafter to be accomplished by these Societies, is incalculable—they have not only retarded the natural progress of degeneracy, but multiplied those converts to righteousness who will swell the song of Moses and the Lamb forever. Their resources, however, have always been too small to admit of supporting a sufficient number of Missionaries to meet the calls from abroad, and at the same time render any considerable aid to feeble churches at home. Hence, these churches have been neglected, and their number has been constantly increasing—nor is it possible to predict where the evil will end, unless some efficient means are early adopted for its remedy.

It was for these reasons that the Domestic Missionary Society was formed in 1819, with the single object of aiding churches in Massachusetts, who were either too young or too infirm to support the gospel without such aid as it proposed to furnish. It was thought, very reasonably, that such a Society would possess greater efficiency, having so definite an object, than any other Society then in existence; that its officers would feel a greater share of responsibility, and the public at large, a deeper interest in its prosperity, on account of the limitation of its views to the spiritual wants of our own churches. It was not imagined, that any interference with other Societies would result from its operations, nor that any rivalry would be created; and no such interference or rivalry, has ever been complained of. Why then is the Domestic Missionary Society permitted to languish? Its importance acknowledged; support is pledged to it by the great body of the orthodox Clergy in the Commonwealth; and its feeble exertions have been crowned with signal success. Several churches (we do now not recollect the precise number) have been raised from the dust and cloathed with the garments of praise by its instrumentality; others are "rejoicing in hope," thro' the encouragements that have been held out to them by the very existence of such an institution;

& shall they be unheeded? Shall more than 50—one 6th part of the congregational churches in Massachusetts be suffered to fall a prey to divisions; to fatal errors; to the combined infidelity of wicked men & fallen spirits, when there is strength enough, and more than enough, in the whole body to preserve them alive? Fifty, or an hundred, or an hundred and fifty dollars a year for a few years, would enable most of these churches to support an able minister, who would build them up, and rejoice with them in green pastures, beside still waters. They need this encouragement, and they must have it, in order to bring their own energies into effort; they are disheartened, broken, and irresolute; they require the hands of their brethren to cheer them, as well as the prayers of their brethren to preserve them from annihilation. If some inquire, how came they into this state of weakness? We answer, by the same judgments of Heaven to which stronger churches are exposed, and under which they will inevitably fall, sooner or later, unless they are mindful of the Divine injunction—"Bear ye one another's burdens and so fulfil the law of Christ." There is no security for any of our churches unless they are ready to bear each other's infirmities; and those ministers, if such there are, who fear the consequences of bringing forward this subject before their congregations and urging it with all the vehemence its magnitude demands, ought to be well persuaded that their people are unable to give, and not merely unwilling: they ought to be sure that fifty, if not more, in different parts of the town have obtained hope. Meetings are increasingly full. Such a moment of solemn stillness and apparently earnest prayer, I never witnessed elsewhere. We dare not say we have a revival; we dare not say we have not. What will be, God only knows. I do not know one who is not more thoughtful than usual, and I do not know but few, who seem very pungently convinced."

The revival continues in Temple adjoining Wilton. From 50 to 60 have hope, and it is thought to be increasing. At New-Ipswich the prospect is most interesting. How large the number what have hopes I do not know. I learn that 60 attended an inquiring meeting there, three weeks ago. I have not heard directly since, except that it is spreading into every part of the town. Wilton remains much as it was in the summer."

It was for these reasons that the Domestic Missionary Society was formed in 1819, with the single object of aiding churches in Massachusetts, who were either too young or too infirm to support the gospel without such aid as it proposed to furnish. It was thought, very reasonably, that such a Society would possess greater efficiency, having so definite an object, than any other Society then in existence; that its officers would feel a greater share of responsibility, and the public at large, a deeper interest in its prosperity, on account of the limitation of its views to the spiritual wants of our own churches. It was not imagined, that any interference with other Societies would result from its operations, nor that any rivalry would be created; and no such interference or rivalry, has ever been complained of. Why then is the Domestic Missionary Society permitted to languish? Its importance acknowledged; support is pledged to it by the great body of the orthodox Clergy in the Commonwealth; and its feeble exertions have been crowned with signal success. Several churches (we do now not recollect the precise number) have been raised from the dust and cloathed with the garments of praise by its instrumentality; others are "rejoicing in hope," thro' the encouragements that have been held out to them by the very existence of such an institution;

& shall they be unheeded? Shall more than 50—one 6th part of the congregational churches in Massachusetts be suffered to fall a prey to divisions; to fatal errors; to the combined infidelity of wicked men & fallen spirits, when there is strength enough, and more than enough, in the whole body to preserve them alive? Fifty, or an hundred, or an hundred and fifty dollars a year for a few years, would enable most of these churches to support an able minister, who would build them up, and rejoice with them in green pastures, beside still waters. They need this encouragement, and they must have it, in order to bring their own energies into effort; they are disheartened, broken, and irresolute; they require the hands of their brethren to cheer them, as well as the prayers of their brethren to preserve them from annihilation. If some inquire, how came they into this state of weakness? We answer, by the same judgments of Heaven to which stronger churches are exposed, and under which they will inevitably fall, sooner or later, unless they are mindful of the Divine injunction—"Bear ye one another's burdens and so fulfil the law of Christ." There is no security for any of our churches unless they are ready to bear each other's infirmities; and those ministers, if such there are, who fear the consequences of bringing forward this subject before their congregations and urging it with all the vehemence its magnitude demands, ought to be well persuaded that their people are unable to give, and not merely unwilling: they ought to be sure that fifty, if not more, in different parts of the town have obtained hope. Meetings are increasingly full. Such a moment of solemn stillness and apparently earnest prayer, I never witnessed elsewhere. We dare not say we have a revival; we dare not say we have not. What will be, God only knows. I do not know one who is not more thoughtful than usual, and I do not know but few, who seem very pungently convinced."

The revival continues in Temple adjoining Wilton. From 50 to 60 have hope, and it is thought to be increasing. At New-Ipswich the prospect is most interesting. How large the number what have hopes I do not know. I learn that 60 attended an inquiring meeting there, three weeks ago. I have not heard directly since, except that it is spreading into every part of the town. Wilton remains much as it was in the summer."

spiritual communion be made known to them to ensure their cheerful offerings in their behalf. We do earnestly hope that something will be done on this subject.

The subscriber acknowledges the receipt of the following sums in behalf of the Domestic Missionary Society of Massachusetts, since Nov. 1, 1821.

"Charity begin at home," \$5 00  
Several Ladies, 1st Parish, Marblehead, to constitute Rev. S. Dana a life member, 20 00  
Several Ladies of the Old South Church in Boston, to constitute Rev. B. B. Warner, a member for life, 20 00  
A Friend, 20 00  
Thanksgiving offering, from Rev. R. S. Storrs' Congregation, Braintree, 18 00  
Dea. Josiah Salisbury, life membership, 20 00  
Nathaniel Willis, life-membership, 20 00  
John CODMAN, Chairman of Execu- \$123 00  
tive Com. for Eastern part of the State, \$123 00

A Quarterly Meeting of the Executive Committee of the Domestic Missionary Society for the Eastern part of the State, will be held in Boston, on Wednesday, Feb. 4, at 3 o'clock P. M. at the house of Dea. SALISBURY.

## MISCELLANEOUS.

Count Platoff, the celebrated Cossack chief, has built a new city, called New Tchernak, in the Donskoy country, which in the course of ten years grew so rapidly as to cover four miles. Here the venerable chief has established a school for the Cossacks, and is laboring indefatigably to introduce the civilization of Western Europe.

Ceremonies.—When the Sovereign of Peru, or the Heir apparent, enter any considerable town in their dominions, a cow is slaughtered at the feet of their horses, as a token of respect. Another usual compliment consists in breaking a vessel, containing sugar and honey in the path of the royal personage.

## WORTHY OF IMITATION.

How much more than has yet been effected, might be done in aid of the cause of Christian benevolence, were the principle recognized in the following letter more generally adopted: To awaken others to an imitation of so noble an example the following is published entire; and the writer may be assured that the enclosed sum is paid over to the Treasurer of the American Education Society.

Charlestown, Jan. 24, 1822.

Rev. and Dear Sir,—In January 1821, you will remember I sent you three dollars, in the six per cent. income of a certain business, that I had devoted to Religious Charity for the year 1820.—From the same business by the blessing of God for the year 1821, I send you ten dollars and fifty four cents, wishing you to forward it to the Education Society; hoping to be able the next year to equal or exceed this sum,—and praying that this and other charities to this Society, may be instrumental in rearing a Ministry that will be faithful in defence of the Faith once delivered to the saints. Yours with esteem, N. Q. Ret. Warren Fay. Communicated.

Extract of a Letter from the Rev. ELIJAH WATERMAN, of Bridgeport, Conn. to the Editor of the Recorder.

"During the past year, the Lord has greatly refreshed the Church and Congregation in Bridgeport. The revival commenced in August 1820. On the first Sabbath in March last, 27 were added to the Church; and at the communion season on the 1st of October, 51 were by covenant united to the Church, and in Nov. 10—making 68 in the whole. It has been a very interesting season—and to the Spirit of all grace be the praise—the Lord hath done great things for us whereof we are glad."

Ordained.—At Hardwick, Vt., January 3, 1822, Rev. JACOB N. LOOMIS, Introductory Prayer, by Rev. Luther Jewett, of Newbury; Sermon, by Rev. Calvin Yale, of Charlotte; Ordaining Prayer, by Rev. James Hobart, of Berlin; Charge, by Rev. Thomas A. Merrill, of Middlebury; Right Hand of Fellowship, by Rev. Grant Powers, of Haverhill; Concluding Prayer, by Rev. Luther Leland, of Derby.—[Communicated.]

## CHRISTIAN ALMANACK.

A correspondent from Ohio, writes thus to Messrs. Lincoln & Edmonds, the publishers of the Christian Almanack:—Jan. 18, 1822. The two dozen Almanacs were received in due time—send five dozen more. The more the Almanack is known, the more extensive will be its circulation. It ought to be in every family in the United States, that the important information it contains may be diffused throughout our country."

## COLLEGE OF SCIO.

By a letter received in Middlebury, Vt. from the Rev. Levi Parsons, one of the American Missionaries to Jerusalem, it appears that a college has been established at Scio, the capital of the island, and of the same name, in the Grecian Archipelago. It now has 700 students and 14 instructors. The Library consists of 3000 volumes, among which are excellent editions of the works of Homer, Herodotus, Plutarch, Xenophon, Virgil, and of the holy Fathers. The number of buildings occupied by the College is nine; a Chapel, a Laboratory, a Library Hall, and Lecture rooms. The Latin, Greek, French and Turkish languages, Philosophy, Chemistry, Mathematics, Arithmetic, Philology, Geography and Theology are taught.

A Clergyman once asked Mr. Garrick why a church congregation was seldom brought to tears, when the same persons, placed in the theatre, would be worked up to grief by fictitious distresses. "The reason," answered Garrick, "is obvious; we repeat fiction as though it were truth; you repeat truth as though it were fiction."

From the foundation of St. Luke's Hospital, London, in 1751, to the year 1807, near FOUR THOUSAND insane persons were cured, and consequently restored to themselves and society, by means of that single institution. What mind can conceive the sum of misery thus relieved! Never could humanity more nobly labor than in bestowing of such relief.

One hundred and sixteen ladies in Washington, Pennsylvania, have publicly resolved to clothe themselves and their families exclusively in articles of Domestic Manufacture, and to employ no person to spin, sew, knit or weave, who will not follow their example, and appropriate a part of their earnings to the education of their children or relatives.

The Cherokee Indians.—We learn from a Southern paper, that this tribe of Indians have recently divided their country into several districts; have laid a tax on their people to build a court house in each; have appointed circuit judges, and in other respects are adopting the laws and manners of civilized life! And yet Mr. Randolph the other day, ridiculed the efforts, (too feeble we admit) that have been made to civilize these sons of the forest, and humanely intimated that they had better be thrown upon our farms as slaves!!!

## Gom. Adv.

On Saturday last, the elegant Academy edifice in South Bridgewater, was destroyed by fire. The fire was discovered at school hours, in the morning, in the inside of the roof, and though prompt and efficient aid was afforded, no exertion could save it. The committee have procured a good and convenient school for the accommodation of the School, which is still under the direction of Mr. B. F. Farnsworth, the Preceptor, and they are taking active measures for rebuilding the Academy immediately.

## PROCEEDINGS OF CONGRESS.

House, Jan. 21.—The Speaker communicated the following letter from the Secretary of the Treasury, Treasury Department, 19th Jan. 1822.

Sir—I have the honor to transmit herewith, for the information of the House of Representatives, an estimate of appropriations, proposed for the service of the year 1822, amounting to \$8,891,285 45.  
For the Civil List \$866,603 04  
For Miscellaneous Expenses 450,375 60  
For Foreign Intercourse 148,000  
For Military Department, including pensions, arming the militia, Indian Department and arrears, 5,165,896 19  
Naval Establishment, including the Marine Corps 2,252,410 27

\$8,891,285 45  
The funds from which the appropriation for the year 1822 may be discharged, are the following viz.

1st. The sum of six hundred thousand dollars, annually reserved by the act of

